

The Christian Quarterly

A THEOLOGICAL JOURNAL

VOL. 1

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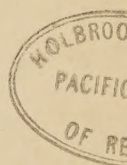
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THE CHRISTIAN QUARTERLY

A Theological Journal representing the viewpoint of those holding the Restoration Ideal and looking forward to the unity of God's people through the proper application of this ideal; the ultimate goal being the Evangelization of the World.

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Editorials

THE CHRISTIAN HOPE

Evanston has come and gone! It was heralded as the greatest religious event that has ever been held in America. More newspaper coverage was given it than any other event of the century save the Republican National Convention of 1952. No other spectacle will be able to match it in splendor and color for some time to come.

Despite these facts, — which are usually given by its enthusiastic sympathizers to serve as a smoke screen for the real issues — all was not tranquil. As one delegate reported: "The honeymoon was over; the tender love scenes of Amsterdam (1948) were changed into the verbal struggles that usually face the couple after the honeymoon." We were aware that Evanston would be the scene of difference rather than unity long before the Assembly convened. The theme chosen—"Christ, the Hope of the World" — was too provocative. On the one hand, the liberal American Churchmen (as represented by the *Christian Century*) were lamenting the choice of themes. They were fearful that the Evanston Assembly would be so eschatological in tone that the Assembly would be "reported by the gentlemen of the press in such a way as to sound like a Convention of premillennialists".¹ Of course, the underlying rationale of this viewpoint is a denial of the Biblical concepts of "*parousia*", *judgment* and *millennium*. Professor Haroutonian voices this viewpoint when he writes that too many labor under the misapprehensions that the *parousia* is "an event which will occur at

the end of 'earthly history' " and that they contemplate an intervention of God which would compel us to "turn our backs on the modern man's understanding of . . . the probable duration and end of history, or of the earth, or of the universe".² As Kuhn points out: "It seems from this that the conception of the world and history dictated by contemporary science must be fairly determinative for Divine action."³

On the other hand, Continental theologians have returned to a Biblically-based Eschatology which they express quite frankly. The reason for this is that "in Continental theology, the events consequent upon two World Wars have shaken the optimistic and man-centered view of Kingdom-building, and have turned the best and most searching minds to a quest for the contemporary significance of the Biblical message concerning 'last things'".⁴ This is in contradistinction to the cultural situation in America. Because of the "absence of overt social conflict, the semblance of prosperity in America, and the present strength of American influence in the world",⁵ there seems to be a reassurance to the American liberal that a divine intervention in the affairs of men and of temporal history is unthinkable.

As representative of the European emphasis upon Eschatology one needs note only two major sources. In the *Evangelical Quarterly* for 1953 there appears a lengthy article (in four parts) by T. F. Torrance of Edinburgh entitled "The Modern Eschatological Debate." Here the discussion revolves about the various viewpoints propounded to explain the es-

¹See the "Christian Hope and The Modern World." *Theology Today*, October, 1953, p. 316.

²Op. Cit.

³Kuhn: *Ibid.*

⁴Kuhn: *Ibid.*

⁵Kuhn: "Contemporary Thinking About Eschatology", paper read at 1953 meeting of Evangelical Theological Society, Chicago.

chatological note of the New Testament Scriptures. Important as is the discussion itself, is the fact that not one American author is mentioned.

The other representation of Continental eschatological thought is an article appearing in the *Scottish Journal of Theology* (March, 1953) by Hans Bietenhard of Bern. This article is entitled "The Millennial Hope in the Early Church" and is a scholarly, sane treatment of the Millennial idea as seen in the writings of the early Church Fathers. In concluding the essay Dr. Bietenhard, in referring to Revelation 20, writes: "Today, it is admitted on all hands — except for a few Roman Catholic exegetes — that only on eschatological interpretation is consistent with the text. If the question is still open whether the hope (Millennial) is to be maintained or not, it will now be decided by other than exegetical and historical considerations." (page 30)

We could add numerous other references to these two but these will suffice for our purpose of showing the Biblicist emphasis of Continental theologians as opposed to the doctrinal latitudinarianism of American liberals.

But whatever the repercussions of Evanston, 1954, may we as Christians

never lose sight of that Biblical concept which Paul terms the "Blessed Hope." The very fact that God has intervened in history and, through Christ, has begun the "last days"; and will at the consummation of the age enter again the sphere of human activity in Judgment is the very basis of our faith and the motive of Christian patience. "Behold I Come quickly . . . Even so, come, Lord Jesus."

ALEXANDER CAMPBELL AND EDUCATION

In light of the contemporary crisis in the relation between public education and religion, the appraisal of one of Campbell's addresses by James Van Buren is quite relevant. In contrast to the almost extreme secularism of our public schools today Campbell stood for an education that was total in concept — an education of man's spirit and moral sense as well as his physical mind. The Bible, Campbell asserted, must be taught or education is incomplete and inadequate.

Here is a Restoration concept in the realm of the social interaction of man that could and would have great impact if advocated with vigor. May this essay stimulate our thinking and motivate us to concerted action!

A PRESENTATION AND AN APPRAISAL

By Alexander Campbell

AN ESSAY ON THE IMPORTANCE OF UNITING THE MORAL WITH THE INTELLECTUAL CULTURE OF THE MIND

This paper was read by Alexander Campbell before the Western Literary Institute and College of Professional Teachers at their annual meeting in Cincinnati in 1836.

1. *The Essay Presented.* — Mr. Campbell begins this essay by saying that if a single maxim were to be sought which would account for the great changes in human society which have

occurred during and since the Protestant Reformation, it would be found in the statement that "Man by nature is, and of right ought to be, a *thinking* being." As a consequence, he ought to *think for himself*.

To the inculcation of this obligation, more than to any other precept in the religious and moral code, was Martin Luther indebted for that eminent success which elevated him to the highest niche in the temple consecrated to the memory of European and American benefactors. (p. 579)

It may be said that to allow men to think with absolute freedom and abandon upon every subject may well be a very dangerous proceeding.

In such a revolution as must necessarily ensue, not only the institutions of false philosophy, unequal policy, and arbitrary legislation; but also the altars, the temples, and the ordinances of reason, truth and justice may be blended together in one promiscuous ruin . . . Still, however, we have this consolation, that truth is in its own nature indestructible and that however for a time it may be hid among the rubbish of human tradition or buried in the wreck of revolutions and counter revolutions in human affairs, it will ultimately gain the ascendent and command not only the admiration but the homage of all mankind. (p. 580)

There is nothing narrow, restrictive or dogmatic about Campbell's concept of man's right to the free use of his reasoning powers.

Perfect freedom of inquiry should

be guaranteed to every man to reason, to examine, and judge for himself on all subjects in the least involving his own present or future destiny, or that of society. (p. 580)

Surely nobler and more liberal words in favor of the freedom of the human mind have seldom been written than the following two long sentences from Campbell's introductory remarks in this essay.

Happy is it, then for the general interests of all science and of all society, that when men begin to think and reason and decide for themselves on any one subject, unrestrained by the proscriptions and unawed by the authority of past ages, it is not within their own power, nor within the grasp of any extrinsic authority on earth, to restrain their speculations, or to confine them to that one subject, whatever it may be, which happened first to arouse their minds from the repose of unthinking acquiescence and to break the spell of implicit resignation to the supposed superior wisdom of the reputed sages of ancient times. Hence, the impetus given to the human mind by the Protestant Reformation extends into every science, into every art, into all the business of life, and continues, with increased and increasing energy, to consume and waste the influence of every existing institution, law and custom not founded upon eternal truth and the immutable and invincible nature of things. (p. 580)

Campbell says that one of the finest signs of the times is the increasing interest being taken in education everywhere in his day. He quotes from the

Resolutions of the British and Foreign School Society of March, 1831, and from a speech by Lord Brougham in 1833 in York, England, to which both assert that an alarming amount of ignorance still prevails in England.

In beginning to attack his subject more directly, Campbell alleges that the term education does not so much need defining as that which is to be educated, that is the mind.

The mental and moral philosophy of the schools, especially the latter, . . . appears to us a science about words rather than things — a science without a solid basis . . . Who can affirm that the science of mind is perfect, or that a perfect system of education can exist, while no two philosophers or teachers of note agree about what it is that is to be educated! (p. 582)

He continues:

It is to be hoped that the present century, . . . will add to its renown the glory of substituting psychological fact for hypothesis, and of discarding from our schools and colleges the imaginative conjectures and metaphysical theories of ages more speculative and romantic than the present. (p. 583)

Excellence of education, then, in Campbell's view will be "in teaching and training man to *think*, to *feel*, and to *act* in perfect hamony with his own constitution of nature and society around him." (p. 583)

Mind must be learned by its manifestations. The universe, however, is valuable as a manifestation of mind for it is all the effect of mind and "under the dominion of one Supreme and Omnipotent intelligence." (p. 583)

Mr. Campbell appears to be somewhat interested in phrenological speculation. He asserts that if one had a thousand concentric circles with a radiant center that the light in all these thousand circles will be strongest in the innermost circle. So the human mind is manifested in all man's works. But we come nearer to the human spirit when we come to the head where the brain is located.

The cranium is the innermost circle which the spirit, the radiating point fills with the most splendid manifestations of itself . . . We ought not then to wonder that . . . its strength should be equal to manifesting itself by indenting and depicting its activities on the bony circumference which encloses all these organs by which it *first* acts in all its animal, intellectual, and moral operations. (p. 584)

True science affirms that all that is in man, and only what is in him is to be educated; that every organ, and sense, and power, whether animal, intellectual, moral or religious, can be improved and ought to be improved by education. (p. 585)

Mr. Campbell follows this generality by giving seven definitions of terms which relate to the education and improvement of man's moral and mental capacities.

1. The human soul incarnate operates only through organs, and through organs only can it be operated upon.
2. An organ is a natural instrument such as the brain, the eye, the ear, the tongue, the hand.
3. A faculty, contradistinguished from the organ, is the power of the organ. The eye is an organ, but seeing is its faculty.

4. Organs and faculties are simple and compound. The eye and the ear are simple organs; the brains and the hand are compound organs. Each and every subdivision of the brain, as every finger on the hand, is a single organ and has a single faculty. But there are faculties which require a plurality of organs: thus, while the faculty of apprehending requires but a finger, the faculty of comprehending a substance requires the whole hand. The faculty of perceiving a single object requires but one organ of the brain; while the faculty of remembering an event requires various organs.

5. Operations are to be distinguished from the organs and the faculties. Organ is the instrument; faculty, the power of the instrument; operation, the act of the faculty or of the organ. Thus, the eye is an organ; seeing, the faculty of that organ; and a particular look, sight or seeing, the operation of that organ. Again, there is one organ of the brain by which we perceive color — this is the organ of color: perceiving color is the faculty of that organ, and the observance of any particular color is the operation of that organ.

6. The strength of an organ is its size and firmness . . . To improve a faculty is to enlarge and confirm its organ or organs. By strengthening and making more active an organ, we not only improve its faculty but also every particular operation of that organ . . . Thus, we strengthen the muscles in the arm by acts or operations; these operations strengthen the faculty of the whole arm, or increase its muscular power; and that strength increased redounds to the improvement of those

very acts by which it was itself improved.

7. It must be laid down with all the formality of a positive precept, that the exercise of any one organ only improves itself. That we cannot improve the eye or the ear without exercise is not more incontrovertible than that we cannot improve the eye by improving the ear, or the faculty of tasting by the faculty of smelling. No person will, therefore, seek to improve the memory by improving the imagination, nor the organs of perception by the organs of reflection; neither will a wise man seek to improve the moral powers by exercising only the intellectual. (pp. 585-7)

Having disposed of these preliminary matters in about 4000 words, Mr. Campbell now asserts that he is led "directly to the very point of the specific task assigned to us — viz. 'the importance of uniting the moral with the intellectual culture of the mind.' " (p. 587) Three reasons are adduced as being sufficient to "enforce the superlative importance of moral culture." (p. 587)

1. "Man has received from the hand of his Creator certain innate moral powers, and these are, without education, not more perfect than his physical and intellectual powers." (p. 587)
2. Since the moral nature is superior to intellectual and animal nature its education should likewise be considered a matter of greater moment. "Our second argument, therefore, is that as three superlatives — viz. that of moral nature, that of moral pleasure and that of moral glory — constitute the superlative of human excellence, moral culture above the physical,

above the intellectual, deserves to occupy the superlative place in the education of youth."

3. "Nature itself, or the universe, is constituted in harmony with the supremacy of the moral powers guided by the intellect." It is so arranged that it will favor virtue and punish vice. "The happiness of the individual and of the whole human race is made consequent upon the obedience of a cultivated and enlightened moral nature." The student of the Bible is even more sure than the philosopher that the violation of moral law be accompanied with pain.

In support of these contentions that moral culture is of profound importance, Campbell quotes at some length from Lord Kaimes, Locke, Milton and St. Pierre.

Kaimes, whose name Campbell spells with an "i" which the *Dictionary of National Biography* leaves out, was born Henry Home in 1696 and died in 1782. He was a Scottish judge. He was "an ingenious and voluminous writer, with a considerable knowledge of law and a great taste for metaphysics. His style, however, is crabbed and wanting in variety, while his learning is frequently superficial and inaccurate."¹

The St. Pierre quoted by Campbell was not Charles Irenee Castel St. Pierre, a French Jesuit writer of considerable consequence who lived from 1659-1743, but Bernadin de St. Pierre who lived from 1737-1814, and was an outstanding French man of letters. The *Etudes de la Nature* in three volumes, which Campbells quotes, were published in 1784.

Campbell now goes on to say that "moral culture is an essential part of national and popular education almost wholly neglected." He asserts that this is evidenced by the fact that the great majority of the best educated portion of our youth is immoral, at least from a Christian viewpoint. This statement, he says, has to be made with some reservation because we have no regular and authentic statistics as to the influence of educated people upon society. We therefore have to depend too much upon gross estimates founded on personal observation. From his own observations, Campbell says, it must be said that education tends to immorality among youth as it is now conducted. Only as there has been the strong influence of parental piety have educated youth been kept pure. The reasons for such disastrous results are first, that the students are exposed to "the polluted fountains of Grecian and Roman literature" and, second, that they live in an atmosphere rendered "vitiated and impure" by "licentious classmates."

That moral culture is almost wholly neglected in education is seen in the fact that men are much more inclined to admire intellectual than moral worth. "Parents are usually far more delighted to perceive in their children the dawns of talent and of genius than of benevolence and philanthropy." (p. 591) In support of this statement Campbell produces an interesting and unusual list of child prodigies and other prodigies in the field of learning. This brief survey covers prodigies in England, France, and Italy. They include a Henderson, who taught Latin at eight and Greek at fourteen; Candiac, who could translate Latin at the age of five and read Greek and Hebrew at six, while at the same time he

The University Press, 1921-1922. Vol. IX, p. 1126.
¹The Dictionary of National Biography (Oxford:

was well versed in arithmetic, geometry, geography and history; Baratier who at the age of four could converse with his mother in French, and his father in Latin, and with the servants in German and who was offered the A. M. degree by the University of Halle when he was in his thirteenth year. He also mentions the "Admirable" Crichton who, before he was twenty, could speak and write ten different languages, was a master of all the sciences, was an excellent rider, singer and dancer, and could play all sorts of musical instruments. He also mentions Mirandula; Dousa; Marcilia Euphrosyne; Constantia Grierson, of Killenny; Dermody; Juliette D'Aulincourt of France and Lilia Fundana of Italy. Yet, Campbell says, none of these people can be said to have benefited humanity, and the world is nothing better for their having lived in it. The "Admirable" Crichton, for example, lost his life in a quarrel about a mistress in the streets of Mantua.

Compare these people, Campbell urges, with Penn, Wilberforce, or Howard who were true philanthropists and did much to help mankind. In an eloquent passage he says that these men:

... have devoted their intellectual powers to the service of morality and their lives to the happiness of mankind, and who, if they have not been crowned with bays, have been embalmed in the tears of the orphan, the widow, or the oppressed; and by their example have so illustrated the beauty and dignity of virtue that generations yet unborn will feel its influence. (p. 593)

Yet, in spite of these things, parents seem to encourage their children to feel contempt for the poor; and pride, ar-

rogance, ambition, and selfishness, rather than "to admire goodness for its own sake" whether associated with wealth or poverty, beauty or deformity. Yet, he adds ironically, "they complain when their children are what they have taught them to be and not what they never inculcated by precept or example." (p. 593).

A second reason for the neglect of moral culture is the belief "that in cultivating the intellect we are cultivating the moral sentiments as well — that in enlightening the head we are improving the heart." (p. 594) From a purely philosophical viewpoint one might conclude that since God is revealed in His creation, a study of nature in any way would contribute to moral conviction. Yet the facts are that men study natural science without thinking about God at all. We see those who not only study nature without seeing God but who boast of their knowledge of nature while denying the existence of the God of nature.

... By some unpropitious management, intellectual and moral culture have been divorced, and we have got up systems of education and schools for youth, the unnatural and unscientific object of which is to cultivate the perceptive and intellectual powers without the moral, and to give a fashionable, a popular and a scientific education without any knowledge of religious or moral truth. (p. 595)

Not only does such a situation as obtains ruin many of the educated, but entails a wide-spreading mischief throughout society. The evils which educated but immoral or unmoral men may spread in society are incalculable.

A few educated persons in society are like an armed band well practiced in war, amongst an unarmed and undisciplined populace. They may be its best friends or its worst enemies, according to circumstances, and as they employ themselves. (p. 596)

Think of the influence of men such as Voltaire, Diderot, D'Alembert, Rousseau, Hobbes, Volney, Chesterfield, Hume, Paine, and Taylor who are 'flooding society with profanity, impiety, debauchery, rapine, duelling, assassination, and every species of sensuality, fraud, and injustice.' (p. 596) The influence of these men may be compared with the beneficial influence of Bacon, Locke, Newton, Boyle, Euler, Addison, Milton, Grotius and Butler. These latter men prove "that talent and learning, with religion and morality are the choicest blessings. Without these, they are the most grievous curses to the individual and society." (p. 596)

A third reason for the neglect of moral education is the common belief that religion and morality are matters for private and parental concern. It is alleged that ministers of religion should teach these things not schools or colleges. Campbell exclaims: 'What shall become of those who have irreligious and immoral parents and no ministers of religion?' (p. 596) But perhaps the divided state of the religious world precludes education on the subject. We make a decree, because of this condition, that no school teacher shall "make a single suggestion on the whole subject of religion, lest in so doing his party should gain some advantage, or its rival some loss by the operation." (p. 596) But, Campbell urges, this is to deprive teach-

ers of any foundation for moral teaching at all.

... For in spite of skepticism, deism, atheism or pantheism, there is an inseparable connection between true morality and true religion. It is religion — the religion of the Bible, as we all agree — that suggests the master-motives and controlling impulses to morality. It is the belief of the Self-Existent, of the Eternal Majesty, whose omniscient eye pierces night and day, earth and sky, time and eternity; whose ear tries every sound, hears every whisper, and whose memory records every thought and word and action for a day of trial; that prompts, impels and guides the heart, the tongue, the hand, the foot, in the paths of virtue and morality. Apart from this belief, morality is mere policy or public utility, or the hypocrisy of a polite education. (pp. 596, 597).

But even in our divided and imperfect condition, more can be done than is being accomplished.

Meanwhile, let the simple facts, without the theories of religious belief — let the belief of God, of Christ of immortality, of eternal life and eternal death, without any partisan theory — let temperance, righteousness, benevolence, and judgment to come, without metaphysics, be inculcated on one, on all, by every parent, guardian, teacher, and in every school and college and university in our land — and we may have — nay, we shall have — quite another and a better state of things. The evidences, the absolute certainty and divine authority, of the Christian re-

ligion, of the Old and New Testaments, ought to be taught and inculcated, as an essential part of a good and liberal and polite education, in every high-school in Christendom. (p. 597).

Another fallacy which is urged against the moral training of youth is brilliantly dealt with, next, by our author. He says, in an unusually penetrating paragraph:

But there are some who, in their ultra-republicanism, say we ought to keep our children from any religious bias, creed or sentiment till they are of mature age and reason, and then leave it to themselves to choose what religious or moral system they may, in their independent judgment and full maturity of intellect, judge most suitable and profitable. This is the superlative of ultraism. Such a being as that described, free from religious or moral bias, educated, too, in the principles of literature and general science, marching forth in manhood's prime in quest of a religious creed, in search of religious and moral principles, never yet appeared amongst the children of men. It is full as rational and as probable as the late theory of making man immortal. Some French physiologist recently discovered that all the diseases that infect the human family are swallowed down into the stomach in the form of ailments of nature, and, therefore, logically argues that men would never be sick, and, consequently, would never die, if they could live without eating, and very philosophically recommends a new art of living by absorption, as a salutary substitute for the dangerous and alarming process of eating and drinking. (p. 597).

It is impossible but that some principles of religion or irreligion, morality or immorality will be imbibed by every child before it can reason or judge for itself:

... and the only alternative left is to decide whether parents and teachers shall leave it to accident what these principles shall be, or whether they shall attempt, in obedience to philosophy, to Solomon, and to Paul, (for in this, these three are one,) to 'train up the infant in the way he should go,' in the persuasion that 'when he is grown he will not depart from it.' (pp. 597, 598).

The last point brought up by Campbell, is, "How shall moral culture best accompany intellectual culture in the education of youth?" (p. 598).

Moral culture, he answers, should be begun early by presenting the infant and child with scenes of anguish and distress that his easily aroused sympathies may be stirred and by following such scenes with suitable instructions addressed to the mind. The training should be begun early when such cultivation is easiest and when the most lasting and profound impressions are made. He quotes, with approval, a line from Pope's *Essay on Man*, "'Just as the twig is bent the tree's inclined.'" (p. 599).

In further support of the power of early education, Mr. Campbell appeals to the Bible, quoting, "Train up a child, etc." to the general "moral philosophy" of his age, to the case of Alexander the Great, to Seneca, to the Spartans and to Murrel, who was a famous bandit then in the Nashville penitentiary. He had said: "'My mother was of the pure grit; she learned me and all her children to steal as soon as we could walk, and would hide for us

whenever she could. At ten years old I was not a bad hand.' " (p. 600).

In addition to what intelligent parents can do at home the lecturer further proposed that "infant schools exclusively for moral culture" should be organized everywhere having *behaviour* alone for their object. "It would not be easy to describe any thing more interesting than a class of infants from two to six years old, formed into a little commonwealth, for the sake of learning, practising and displaying all the social virtues." (p. 602).

He says that Zenophon, in his life of Cyrus, refers to Persian schools of equity where Persian children went to learn justice, sobriety, temperance and the social virtues. These schools, while not models for Christians, are important in that they suggest the utility and practicability of having schools for the cultivation of the social virtues.

In his concluding paragraph Mr. Campbell stresses, once more, the supremacy of moral worth. He closes this paper with another quotation from pope's *Essay on Man*:

To the domestic and infant-school system of moral training — which only gives a bias to virtue and sows the seeds of moral excellence in the human constitution — must be added the influence of every school and every seminary through which the pupil advances in his literary career. Every teacher must himself be moral; and whatever truth or fact or event he teaches or communicates to his pupils — if moral meaning or moral bearing it have, he must either point it out himself or induce the student to point it out to one another. They must be made to perceive and to feel that in man's physical endowments

and in his intellectual powers there is neither virtue nor vice, good nor evil, honor nor dishonor, except as they are or are not guided by the moral sentiments. It must be placed before them in the strongest colors and enforced by the brightest example, that the most beautiful person and the most splendid intellect render not their possessor respectable or amiable unless he be adorned with the graces and excellencies of virtuous character. To them the idea must be made most pleasing and acceptable that honor comes not from country, family, place, or fortune, but from good behaviour; and that not a renowned or titled ancestry, but virtue itself, is the true and the sole nobility; that, in one word and in the true sense of that one word,

'An Honest Man's the Noblest Work of God.' (pp. 602, 603).

II: *The Essay Appraised*.—The modern reader of Mr. Campbell's writings is apt to find them something like a nut — with a hard impervious outer shell which must be cracked before the nutritious and delicious meat can be extracted and utilized. The reasons for one's having to force oneself to read his articles may be difficult to find, especially when one knows the amount of information and inspiration they contain. Perhaps the physical factor of small type may be one thing which contributes to this end. Campbell's *Popular Lectures and Addresses* are really the only writings of Campbell I have ever seen which are printed in type which does not repel all but the most determined and hardy readers — or those whom the lash of academic necessity has driven to labor at the task of mining the Campbellian ore. In this connection we are fortunate

that this particular "extra" has been re-printed in his *Popular Lectures and Addresses*.

But Campbell's style is also a factor. Today we are accustomed to a certain amount of "padding" which serves to make the average article more readily readable. There is none of this in Campbell's works — he never expends effort in any direction except that of making his writings intelligent and convincing. This is not to say that Campbell's writings are not interesting, but one who has been reared on the palpable pabulum of contemporary literary efforts requires a certain amount of mental dental adjustment before he can even chew — let alone digest — Campbell's "strong meat."

The last sentence in the above paragraph may seem long — it contains forty-four words. When it is remembered, however, that it is quite common for Campbell to pen sentences over 100 words in length, it becomes easier to see why he is not to be read with facility. Then, too, we often find certain archaic phrases or words in Campbell's writings. This is only natural to expect from one who lived in another era. It is remarkable that there is so little of this to be found. In this particular essay, however, he refers to "moral philosophy" where we should say, probably, 'anthropology.' He speaks of one organ of the brain by which we perceive color, another organ by which we hear etc. This is probably archaic psychologically. Again, Campbell assumes that the education of youth will be mainly classical. This, for better or worse, is no longer true today. His phrenological predilections may also be discounted.

But to say these things is to point out minor and purely peripheral considerations. The main arguments of Campbell

appear unassailable. There must be moral cultivation as well as intellectual training or mankind is doomed. The educational world today — over 100 years later is beginning, slowly, to say the very things that Campbell says in this essay. Campbell was far, far, more ahead of *his* time than he is behind *ours*. In fact, in many ways he is far ahead of us yet.

One cannot read this essay without being impressed by the width of Campbell's reading and with his ability to synthesize the most varied knowledge imaginable. He passes quickly and surely from current educational addresses in England to the school systems of Persian antiquity. At one moment he is telling us about an injunction of Seneca and at the next is quoting an outlaw imprisoned in Nashville. He quotes an envoy to the court of Siam and refers to a physiologist in France. These are not rambling comments, either, but are integral components of a coherent argument as marshalled by a master intellect. Whether discussing demonology or physical wonders, or education, or the technicalities of linguistic problems, the same seemingly inexhaustible wealth of illustrative detail lies ready before him.

The very neglect of moral and religious training which Campbell deplores, he attempted to overcome at the collegiate level by the founding of Bethany College four years later in 1840. As early as 1818 he had indicated his interest in education in a religious atmosphere by establishing the Buffalo Seminary in his own home.

Mr. Campbell's emphasis upon the need of parental concern for the religious and moral training of their children is well taken. It is also true that any moral or

religious instruction in our schools must be given by men who are moral and religious themselves. No greater mistake could be made than to insist that teachers who do not believe in or live by religious truth should teach that truth to their pupils.

In 1836 the world was weighted down with genius. Browning, Wordsworth, Tennyson, Hood, Whittier, Bryant, Longfellow, Poe and Holmes were writing poems; Emerson, Lowell, DeQuincey and Macaulay were essayists; Cooper, Hawthorne, Bulwer-Lytton, Irving, Dickens and Thackeray were writing fiction; Carlyle, Prescott, Motley and Bancroft were living historians, Webster, Calhoun, Fillmore, Seward Clay, Pierce and Jackson were leading political figures; and Abraham Lincoln was a member of the Illinois legislature. Martin Van Buren, having been state senator, Attorney General, and Governor of New York, twice senator from New York, and United States Secretary of State was now Vice-President and in this year was elected President, taking office in March, 1837. Among scientists, Charles Darwin was twenty-seven and just finishing his voyages on the *Beagle*, Michael Faraday was at the height of his career, Samuel Morse was at work on the telegraph and Sir James Simpson was on the verge of important discoveries in the field of anaesthetics.

Richard Wagner was at work on his operas, and Mendelssohn was, at the age of twenty-seven, director of the musical concerts at Leipzig. Franz Listz was giving piano concerts and composing music, and Paganini was astonishing all Europe by his mastery of the violin.

In art John Constable was nearing the

end of his life, while Sir Edwin Landseer was beginning his career, as was Jean Millet in France. Joseph Turner, who has been called "the greatest glory of British art"² was at the summit of his career.

Among the religious leaders in this era, so rich in genius, who exercised a nobler or more far reaching influence than Alexander Campbell? Did Matthew Simpson, or Channing, or Chalmers, or Vinet or Bushnell or John Henry Newman? None of these men can be said, I believe, to have surpassed Campbell and it may be questioned whether any have had as continuing and as truly vital an influence as he. Of all the men of his era, Thomas Arnold of Rugby, in his combination of classical learning, true piety, and educational concern seems to approach closest to Campbell. But while he paralleled Campbell in his scholastic and religious life in some ways, he did not make a fraction of the contribution to the life of his time that Campbell did through his editorial labors and his many speaking tours.

The world has yet to appraise correctly, and to appreciate properly, the unique genius, the indefatigable labor of Alexander Campbell. As an agriculturalist, orator, editor, religious reformer, educator, traveller, scholar, debater, preacher and man of God he lived a life of such tremendous scope and vigor that he excites our wonder today as he did the admiration of his contemporaries.

²Sir William Orpen, *The Outline of Art* (New York: G. P. Putnam's Sons, 1938, p. 257:

NOTES ON REACTION AGAINST RATIONALISTICALLY ROMANTICIZED HUMANISM, WITH SPECIAL REFERENCE TO KIERKEGAARD

By ORVEL C. CROWDER

The last seven centuries of human history have been marked by man's steadily growing faith in his own reason. It is customary to trace the trend back to Thomas Aquinas who converted Aristotelian philosophy to Christianity — some say it was the other way around. Thomas taught that reason alone among man's faculties remained undamaged by Adam's fall. The rational was the one, perfect and divine ability in our otherwise degraded natures.

Much could be written on the consequences of this powerful idea for good and ill. Whether or not such exclusive and absolute faith in human reason must do so, actually, it has led to devaluation of the emotional and other nonrational aspects of man's nature, to disastrous overconfidence in the potentialities of reason, and toward an idolatrous humanism: man's worship of himself romanticized as reasoner.

Everywhere man's technological (rational) development has outstripped the maturing of his drives and instincts, so that atomic destruction is in the hands of emotional savages. The materialistic blessings of a scientific (rationalistic) age are proving themselves inadequate to sustain human happiness. Rationalistically designed forms of government, set up to liberate us from the tyranny of monarchs, are enslaving us anew to a grosser tyranny of the masses. Worst of all, perhaps, man has come to worship himself as reasoner. His attention is increasingly directed to the construction of a tower

of Babel — a civilization designed of, by, and for the human race, with no other gods, before itself.

From time to time voices have been raised in warning against man's blindly romantic belief in the perfectability of his rational nature. Some of this anti-rationalism issues from frank disillusion:

"Whatever one may fondly believe about his own thinking and that of the group to which he belongs, it is only necessary to look at the thinking of others to see that it is largely motivated by self-interest in some form, and that the proud belief that it is not so motivated is a major cause of the blind fanaticisms, unconscious imperialisms, and furious injustices that have brought the world to the brink of disaster. Unless we become conscious that such motivations are operating in our own case, too, so that we may become imbued with modesty about our own fragmentary truths and achieve a forgiving tolerance toward the fragmentary truths of others the round of fanatical violence breeding equally fanatical violence remains hopelessly unbroken; with the steady invention by science of more and more lethal weapons, that way lies total destruction — at least of Western civilization, perhaps of the human race." (Burt, TYPES OF RELIGIOUS PHILOSOPHY, Harper and Bros., (p. 376)

This is a negative statement of the case against rationalistic humanism. It is based on the contention that, whether or not we ought to do so, none of us really

acts reasonably, nor do we show any signs of behaving reasonably in the foreseeable future. A practical approach to life, religious or otherwise, must come to terms with the non-rational, if only because we cannot escape its influence in our lives.

There is also a more positive side to the attack against rationalistic humanism. This positive approach in its best known current form is called Existentialism. Its terminology and characteristic viewpoints were developed by Soeren Kierkegaard (1813-1855). S. K. (The initials are often used for obvious reasons) taught that man's significant contacts with reality are not made after the calm, detached manner of the rational thinker. He believed that we contact reality at its deepest, and find the truth most surely in moments of critically urgent and absolutely decisive action, involving the whole of our personality with all of its powers. Such moments are "Existence" as contrasted with mere "Life." There is nothing of the spectator in them. The soldier face to face with his enemy; the crowd at Pentecost crying "What shall we do"; these are existential situations. It is in such moments of "existence" only that we contact, are contacted by, God, the eternal, or by any ultimate truth. We are never reflectively aware of "existing", for in existence all our attention is focused on reality outside ourselves. We "know" the fruits of existence only: in living-out life's crucial and absolutely binding decisions.

The implications of this point of view were developed by a thinker who claimed to live for the single purpose of discovering how it is possible to be a Christian in this present age. Kierkegaard spent the forty two years of his life in a tiny,

north-European monarchy. He was a member of no religious denomination, taught in no university, did almost no preaching and gathered no band of disciples. Yet, the impact of his thought has been decisive for such dissimilar contemporaries as Sartre, the Parsian atheist, and Karl Barth the most influential living Christian. Barth's evaluation of S. K. is widely known: "If I have a system, it consists in this, that always as far as possible I keep in mind what Kierkegaard spoke of as the infinite qualitative difference between time and eternity, alike in its negative and positive meaning. God is in heaven, you are on earth."

To an unusual degree it is difficult to separate Kierkegaard's thought from the life of the man himself. His father was born in Jutland, where he worked as a herd-boy. Once during this period, overcome by a child's loneliness and despair, he deliberately cursed God. Later in life he was never able to forget this incident. He became wealthy and deeply religious, yet remained a dark and moody man, convinced that he had committed the unpardonable sin. His powerful character completely dominated the early life of Soeren his son. The two were exceptionally close to each other, and remained so till the father's death.

At his father's request, Kierkegaard enrolled as a theological student in the University of Copenhagen. During most of his undergraduate years, however, he distinguished himself chiefly for wit, social prowess and by his studies in literature and philosophy. He admired most of all the rationalistic romanticism of Hegel, and it led him to the very verge of a complete rejection of Christianity. His spiritual condition was reflected in a life

of dissipation and despair bordering on the suicidal.

During this period, S. K.'s habits and opinions led to an estrangement from his father. Later, shortly before his death, the old man made a supreme effort to win back his son's love, and to restore him to faith in God. He succeeded. Soeren experienced a powerful religious awakening, and dedicated himself henceforth wholly to the religious quest. Soon after his father's death he completed his theological course at the University.

A second decisive crisis now intervened. S. K. had become betrothed to Regine Olsen, a girl much younger than himself, gay, frank and sunny by nature. There is no doubt that he loved her deeply, and his love was returned. Yet Kierkegaard became convinced that it would be wrong to marry her. He felt weighted down by his own and his father's sins, and by his sense or religious vocation. He believed that he had no right to impose such an isolated, somber, disposition as his own on that of Regine. There may also have been an inescapable feeling on his part that sex was inherently evil. Whatever the reason, he broke with Regine, though he always held her in loving honor. This experience strongly intensified his exclusive devotion to what he conceived to be his religious vocation.

Kierkegaard believed nineteenth century, European Christendom to be hopelessly compromised by its endeavor to come to terms with this world's social order. What he set himself to bring about was nothing less than a total reformation based on two fundamental principles, the keys to the whole of his

thought: First, the conviction that "God alone matters", that His word is the absolute standard for our conduct. The word of God is to be respected above all else. All forms of religious compromise with any other standards are the object of S. K.'s scornful censure.

The second underlying principle is the extreme individual and inward manner in which, alone, God's truth is received. God's word may not be understood abstractly, but only in the existential act of personally committing ourselves to obey it with all our strength. Every form of religious speculation is rejected. Christianity is intensely passionate *decision* to live each moment according to God's command. This is Faith in the Christian sense of the word. S. K. uses Abraham's act in deciding to sacrifice his son as the very prototype of existential faith. Abraham is called upon to act contrary to all human reason and morality, supported only by utter trust in God. He must decide and bear his secret in personal isolation from all others. In his full surrender and obedience he receives back all that he gives and more. For Kierkegaard, no act is Christian unless it is characterized by something of this Abrahamic quality.

It must not be thought that Kierkegaard teaches obedience to emotions instead of reason. He teaches that man is to follow neither his own head nor his own heart, but God. For S. K., man's reason is only slightly an improvement over his emotional or aesthetic nature. Both are always in the wrong as against God. Our best needs forgiveness as much as our worst. Kierkegaard stood with the Reformers in his conviction that man's nature was wholly fallen from God and sinful. Fear and despair were our proper

condition before God, and constituted the only true foundation for genuine salvation and blessedness. Reason, no less than feeling, is out of joint with God's ultimate truth. God's truth, therefore, can never be systematized from the human viewpoint. It can only be obeyed as immediate, personal revelation, received in the existential condition of faith described above.

S. K. by no means conceives this personal revelation of God's word in such a way as to compromise the authority of the Scriptures. His is definitely not the way of Christophile mysticism. His position is, rather, that the Scriptural message itself can be properly understood only, when received as immediately revelation to our existentially faithful souls in the present moment: and that faith in the Scriptural word of God rests not on any system of apologetic argument but upon humble obedience to its self-evident authority. Kierkegaard went so far as to say that if everyone of the gospels were to be proven, from the viewpoint of human logic, fraudulent, he would still believe their message absolutely.

Nor do we have here to do with any esoteric approach to divine truth, open only to a few peculiarly gifted souls. On the contrary, Kierkegaard was fond of emphasizing that the existential state of faith was to be found far more often among the simple and unlearned than among the highly educated and intelligent. This is so because existential faith involves the surrender of all our human abilities, and possibilities—something that the highly gifted find it most difficult to do.

It is in his Christology that S. K.'s attack on humanistic rationalism in religion assumes its clearest form. The famous *Credo quia absurdum est* of Ter-

tullian might almost be his own. Kierkegaard insists that the person of Jesus Christ is something against which "reason beats its brow till the blood comes"—a logically preposterous absurdity. He grounds his doctrine on the famous Pauline words concerning "the offence of the Cross" and the "stumbling block," so that "no man can say that Jesus is Lord but by the Holy Spirit." To blindly accept this Christological paradox is for him, the essence of Christianity.

After this is once done, after any existential decision, we are free to *reason* from the existentially accepted facts. What Kierkegaard taught was that Christianity is founded upon these basic facts, as received existentially and not upon a theoretical system, or by means of any kind of human speculation. Nor can Christianity be contained in any human creed or theology.

A doctrine of this sort was bound to bring down upon its author the condemnation of organized and institutionalized Christendom. S. K. was not slow to reply. Some of his most powerful irony is directed toward the established church of Denmark and its ministers. His "Attack upon Christendom" is a scathing condemnation of Protestantism and Christianized society, as a monstrous fraud and play-acting. The clergy he denounced as worse than white slavers, for they dealt in souls where the others only trafficked in bodies. In all Christian literature there is no more searching summons for Christendom's leaders to audit their spiritual accounts, not in terms of this world's righteousness, but according to the absolute righteousness of God.

A campaign such as this could only be carried on at terrible cost physically

and mentally. At a comparatively early age Kierkegaard died. His body rests beneath a memorial bearing at his own direction the epitaph, *that individual*. What are we to say of the enduring value of his work?

First, that it is dangerous to, and was never written for, the babe in Christ. S. K. repeatedly emphasizes, as does Barth, that what he writes is *not to be considered normative*. Kierkegaard deliberately exaggerated and went to extremes in order to rouse to action. He worked on the principle that the man who speaks in a normal tone of voice cannot get heard in the general clamor. Allowance must be made for these things.

Any attempt to make a philosophical system out of the undiluted insights of one who renounced all such systems, as contrary to the Christian faith, can only end in disaster. Kierkegaard's emphasis on the absolute transcendence of God, for instance, has led men like Sarte to reject the idea of God altogether, as an impossibility—even while they agree with S. K. concerning man's terrible need and longing for just such a transcendent Savior. Existentialism as system here issues in atheism.

Much of the attitude of futility toward attempt at improving men's earthly lot—the extreme eschatological emphasis of contemporary neo-orthodoxy justifies itself by citing S. K.'s exposure of the error inherent in man's every striving. Again, such an existentialist system terminates in a state of religious stagnation that is the absolute antithesis of Kierkegaard's purpose as a reformer.

Presently, Kierkegaard's most vehement critics are to be found among those

who stress the social aspects of human personality. The bitter denunciation of all "publics" and "masses" by "that individual" is held to be unwholesome, un-Christian and unscientific. Once more it must be emphasized that S. K. himself would, very possibly, be the first to agree with these "social gospellers" if he were alive today. At least, he would agree that all individualistic theological systems are in error. This, I believe, is what Barth was driving at when he renounced existentialism in "The Doctrine of the Word of God"—not that he denied the validity of many existential insights, but he recognized that a system called existentialism is a contradiction in terms.

What profit then is there in the work of Søren Kierkegaard? Much indeed—but not as any man's blueprint for the construction of organized, Christian faith and life. S. K. repeatedly refers to himself as a sort of latter-day Socrates in Christendom; a gadfly stimulating to action; a pricker of the bubbles of romanticized religious illusion, especially those of the rationalistic sort. He has said the very last word against the sort of self-satisfied, comfortable, Christophile religion that imagines itself to be on easy terms with God. Nowhere is there a plainer unmasking of selfish anthropocentrism in the guise of Christianity than in the writings of Kierkegaard. Nowhere is there a better corrective against the temptation to creedalize and dogmatize our Christianity according to underlying human assumptions.

I recommend Kierkegaard as a salutary antidote for that empiricistic, Pelagian philistinism toward which the American Restoration movement, in its basic aspects, has persistently tended: the

shallow, so-called Christianity founded on the conviction that, since the wayfar- ing man though a fool shall not err there- in, any normal person of good-sense can walk the Christian way with one eye shut and the other open on Sundays, by appointment only. Though S. K. raises some excruciating spiritual problems, they are only those that an honest Christianity

must solve rather than ignore, if it is to meet the challenge of today.

A final word: few more gifted stylists than S. K. have ever set pen to paper. He is certainly one of the great ironists of all literature—rewarding to the lover of fine writing, even apart from his worth as a stimulating Christian friend.

DUOS OF THE RESTORATION MOVEMENT

By CHARLES GRESHAM

TWO APOLOGETES

Biblical apologetics was a subject which was not treated formally in the early period of our Movement (even though the journalistic efforts of Alexander Campbell in the *Christian Baptist* and the *Declaration and Address*, itself, were extremely apologetic). The major reason for this situation was that radical criticism and evolution had not yet lifted their ugly heads above the religious horizon. However, when they did, there were certain stalwarts of the faith, such as H. W. Everest, D. R. Dungan, E. V. Zollars, J. B. Briney, Clark Braden and others who were quick to buckle on the "sword of the spirit" and go out to meet these two enemies. The two apologists which we have singled out for special attention were in the front rank of those who rose up to meet the forces of the evil one. J. W. McGarvey wielded the sword against radical biblical criticism and Alfred Fair- hurst campained vigorously against evo- lution.

I. J. W. McGarvey

hurst campained vigorously against evo- later to become a household item in the Restoration Movement, entered this life at Hopkinsville, Kentucky on March 1,

1829. When he was four, his father died and his mother later married Gurdon F. Saltonsall who had nine children by his first wife who, too, had died shortly be- fore. All in all nineteen children were rais- ed by the Saltonsalls—four McGarveys, nine Saltonsalls of a previous marriage and six more Saltonsalls. In 1839 the Saltonsalls—all twenty-one of them— moved to Tremont Illinois. Here the family settled for some years. Saltonsall had been converted to the restoration cause and had contributed liberally to Bethany College and it was natural for his step-son to go there for education, so in March, 1847, McGarvey entered the hall of Bethany. He graduated in 1850 with honors and was selected to give the Greek oration. Following graduation he return- ed to his home which was now at Fayette Missouri, his family having moved there while he was in school. As yet, he did not know exactly what he would do. He opened a private school for boys at Fayette and spent his spare hours in Bible study. In 1852 the church at Fayette call- ed him to be their minister. In January, 1853 the church at Dover, Missouri in- vited him to become their minister. Here

he spent nine years; and while here he married Otwayana Hix on March 23 1853. In 1862 Main Street church in Lexington called him to be their minister and he ministered at this place in a very effective manner until his fortune became permanently cast with the College of the Bible. In this capacity he labored over forty years as professor and later president. He died on September 12, 1912 but his influence still lives on and his name is still a household term.

To evaluate brother McGarvey as an apologete interested in the life and thought of the great Movement of which he was a part, one must first survey the radicalism which began to appear in the Movement in his day. As Kershner points out: "the real starting point of disciple radicalism must be associated with a newspaper and an educational institution. The newspaper was the *Christian Oracle*, later to become the *Christian Century*, and the educational institution was the university of Chicago."¹ Moving to personalities who were connected with the above newspaper and educational institution, we find that the leading spirits behind this tendency to radicalism were three- Charles Clayton Morrison, Herbert L. Willett, and Edward Scribner Ames. of these three "Ames was the philosopher of the new radical cult as Willett was its platform representative and Morrison its editorial interpreter *par excellence*"². Of course, the Campbell Institute, founded by Ames while he was a young man at the university of Chicago, played its part in producing these radical tendencies; but one readily sees that its instigation came from the above stated source.

It would be difficult to discuss fully the radicalism of this triumvirate in the space allotted; however, there are two

basic principles, which we can point out that produced the radical ideas of these three. The first was a complete acceptance of the radical biblical criticism that was being diffused at the university of Chicago by such professors as Shailer Matthews and president Harper. The second was the acceptance of the "positivistic sociological instrumentalism" which John Dewey was popularizing in the east. The first principle resulted in the rejection of the authority of the Bible and produced "open-membership" in relation to the church and "latitudinarianism" in relation to the fundamental doctrines of the Restoration Movement. The latter resulted in promulgation of the social gospel and emphasis upon the evolutionary principle in both science and religion.

In concluding this analysis of the radicalism arising in the Restoration Movement at the turn of the century, let us point out the influence that the "Chicago group" had upon our movement. Kershner says: "The Chicago influence undoubtedly penetrated much farther than appears on the surface. In spite of all efforts to cover over the matter, it seems to be a simple fact that a considerable proportion of our organizational leadership accepted the new philosophy in whole or in part, although they rarely made any statement to the effect."³ This influx of radicalism in high places brought a stifling influence to bear upon the fires of evangelism; and to a great extent, has retarded the Movement to restore New Testament Christianity. This can be readily seen in the decline of ministerial students in training at those schools wherein the rationalistic

²Ibid. p. 8

³Ibid. August 17, 1940, p. 7

¹Christian Standard, August 10, 1940, "Stars" p.6

doctrines were wreaking havoc,⁴ and in the stalemate of mission activities of the United Christian Missionary Society.

With this background in mind we can more readily understand and appreciate McGarvey's verbal attacks on these radicals and his indomitable defense of the Word of God. It will also help us to steer clear of the pit-fall in which W. C. Morro falls in his biography, *Brother McGarvey*; that is, in supposing that McGarvey would have taken a different attitude toward radicalism if he had lived a few years longer.⁵

It was against this "Chicago influence" that McGarvey fought in the classroom and in the pages of the *Christian Standard*. His major field of Apologetics was Biblical for he could see that once destructive criticism destroyed Biblical authority, then, there would be no valid basis for belief in God, Christ, or New Testament Christianity. In other words, the logical conclusion of destructive criticism, which McGarvey saw, was hopelessness leading to agnosticism.

In *Biblical Criticism*, which is an edition of some of his articles appearing in the *Christian Standard* for several years, we find McGarvey taking Herbert Willett and the editor of the *Christian Century* to task for some of their erroneous views. On page 391 he criticizes an article by Willett in the *Chicago Record Herald* which leaves doubt about the miracle of the sun standing still recorded in Joshua. (This article ran in the *Standard* on July 5, 1902). Earlier, (June 14, 1902).

⁴cf. Carl Ledbetter's article on "A History of Open Membership in the Churches of Christ, *Christian Standard*, especially, Sept. 14, 1940, p. 13

⁵cf. a series of articles, "Intrepreters of McGarvey" by R. C. Foster beginning in the *Christian Standard*, Nov. 2, 1940, where Foster says: "The thesis of the book is that McGarvey, at heart was a modernist, and the only reason he was not actually a modernist is that he was born too soon and did not have a fair chance to become one."

McGarvey had severely criticized Willett's supposition explaining the likenesses between the Babylonian epic of creation and the Genesis account (page 385). In the issue of the *Standard* of May 21, 1898 he accused Willett of poisoning the mind of children in the Sunday-schools and Endeavor societies by bringing his critical theories into the lesson for May 19 appearing in the *Christian Evangelist*. The point of issue is the statement of Matthew that two animals were brought to Jesus before his triumphal entry. McGarvey accepts the account, Willett denying it.

The editor of the *Christian Oracle* became the object of McGarvey after he wrote an editorial entitled, "Courtesy in Controversy". In it he plead for understanding toward the destructive critics, identifying courtesy as a *laizzes faire* entity. McGarvey answers him in a very fine way, pointing out that he was willing to give courtesy to those deserving it, and show appreciation to those students and scholars who actually had pioneered in the way of truth. He concluded the article with these words: "But if we have among us a student, however unblemished his character, who, while professing to pioneer the way into wider fields, jumps the outside fence and runs into the wildwood of skeptical thought, I think we ought to warn other students against his example, build that fence a little higher, and try to keep ambitious colts inside." (page 324).

Of course, such criticisms of the radical element in the Restoration Movement were bound to bring repercussions. However, McGarvey met them fearlessly, justifying his position and criticisms in his column in the *Standard*.

Some raised the cry; "Opposer of new truth"! To this he replied that he was

hospitable to new truth; but he added: "Before I bow anything new into my sanctum. I must know that it is a truth. My welcome for new truth is not more hearty than my detestation for error, whether new or old. Especially do I abhor old error when it steals the cap of truth and comes smiling up to my front door. I must know my guest before I give him a hearty welcome; and he must excuse me for letting him stand at the door till I read his credentials." (p 353)

Others cried: "Heresy Hunter!" (p. 383). To this McGarvey pointed out the radical difference between "heresy-hunting" and defending the truth. He does this in an humorous vein by pointing out that the form of error he is combatting is like a large bear confronting a man on a road with a life-or-death situation. As McGarvey states: "The bear might say, 'I am free, and have as much right on this road as you have', and the man could answer, 'I am free, too, and have as much right on this road as you have'. And if the man should also say, 'You are after hugging me, and you hug everybody you can get hold of, so I will put a bullet through you', the average citizen would say that the man was in the right. So, if heresy does not want to be shot at, it should play sly and not walk out into the public road." (page 384).

Still others felt that one should tolerate radical criticism and error in high places, even in pulpits and professorial chairs. To this McGarvey answered, satirically: "Oh, yes, you must let him alone; for if you 'evangelical folks' who are footing the bill venture to interfere, the cry of persecution will be raised, you will hear of Galileo, the burning of witches and the Inquisition. You will learn that this is an age of free thought, and that

bigotry is a back number. It will be rung in your ears that the 'old and well-known error' is a new truth about fifty years in advance of the age, and people who are not posted will believe it. So when a wolf gets into the fold, you must not take a club to him, but you must try to convince him that he is in the wrong place, and persuade him in a brotherly way to retire. You must understand that all men have a right to their opinions, except you who are orthodox." (page 110).

These, of course, are just a few examples of the methods of McGarvey in dealing with those who criticized his apologetic methods and his defense of the Word. The purpose of his work, in relationship to the Restoration Movement, was primarily to maintain the integrity and authority of the Bible upon which the Movement was based. This is seen quite clearly in a reply to an article appearing in the *Christian Evangelist* under the title, "Faith and Opinion". The article maintained that "any man may be safely permitted to hold any view of the Pentateuch or of Jonah which seems to him true, who has Christ formed within him, the hope of glory" (page 374). McGarvey readily saw the error in this statement and immediately answered it. "If this is true", he said, "with respect to the Pentateuch and Jonah, the writer will not deny that it is true with reference to the other books of the Old Testament. And if it is true with reference to the Old Testament, it must be equally true with respect to the New Testament. If, then, according to this gum-elastic intrepertation of the faith, a man rejects the whole Bible as mythical and legendary, but has Christ 'formed within him, the hope of glory', he must be received into full fellowship, and no suspicion may be cast upon his faith. And who is to decide

whether such a man has Christ formed within him, the hope of glory? . . . My judgment is that no man has Christ formed within him, the hope of glory, if he does not believe what Christ says. If he claims to believe in Christ, and yet denies the truth of something which Christ affirms, I cannot avoid the conclusion that he is troubled with 'incipient infidelity', which like incipient consumption, will prove fatal if it has its natural growth" (Page 374).

This is why McGarvey was "instant, in season, and out of season" to meet the radical tendencies of certain ones in the Restoration Movement, for they were attempting to destroy the Movement's foundation and were leading young men to spiritual destruction.

Brother McGarvey did not limit himself to those among the "disciples" who held radical views. He freely criticized such views from whatever source they might come. Figuratively, he locked horns with Andrew Harper, Lyman Abbott, Cheyne, Driver, A.C. McGiffert, A. Kue-nen and other destructive critics on account of their views. In all of these encounters, he acquitted himself in a very

fine way.⁶ It is quite evident that McGarvey's criticisms are not rash statements in which his emotions run away from him; for a survey of his works show that he not only read critical books but also knew the technicalities of the current critical theories. In fact the only semblance of criticism that can be lodged against McGarvey's apologetical work is that it was made quite simple so that the common people could understand it and not couched in technical, ambiguous term. However, this is not a criticism but an item of praise!

On September 12, 1912, when McGarvey —at 83— was called home, we can rest assured that "a crown of righteousness" awaited him, for he had "fought the good fight; he had kept the faith".

⁶In some quarters today there is disparagement of J. W. McGarvey and his work; some even suggesting that his commentaries are quite "juvenile". In the light of this contemporary situation we need to remember the **British Weekly's** tribute to McGarvey: "the ripest Biblical scholar of our day"; and the fact that A. T. Robertson thought enough of McGarvey's scholarship to include his commentary in a list of the most important commentaries on Acts (See the **International Standard Bible Encyclopedia**, art. on "Acts").

II. Alfred Fairhurst

One of McGarvey's colleagues at Kentucky University in Lexington was Alfred Fairhurst. Whereas McGarvey had become one of the staunchest advocates of Scriptural authority over against "destructive criticism", Fairhurst was destined to become one of the first voices of dissent heard against the Darwinian hypothesis and the evolutionary philosophy which was permeating the world in the closing decades of the nineteenth century.

Alfred Fairhurst was born in Bruce-

ville, Indiana on April 28, 1843, the son of Dr. William Fairhurst and Margaret Bartley Fairhurst. He graduated from the old Northwest Christian University in 1866 just as the War Between the States came to a close. During his school days at Indianapolis and later as a teacher in the Academy and College he came under the influence of such stalwarts of the faith as Allen Benton and Otis Burgess.¹ After graduation he taught for two years

¹Kershner: Series of articles in **Christian Standard**, entitled "Comets and Constellations" April 4, 1942

and then went to Harvard University where he studied Zoology under one of the foremost scientists that America ever produced. It was here that he first came in contact with Evolution and learned to dislike it very much, whatever form it took.

Following this educational episode at Harvard he studied law at Alliance (O.), College for a year. At the end of the year he was called to be professor of science at Butler College. Here he remained for five years. During this time he married the daughter of one of the leading citizens of Indiana, Judge Holman. After five years of teaching at Butler, he spent five years in the practise of law with the firm of his brother-in-law, John A. Holman. The profession of law, however, could not satisfy his basic religious desires and, in the year of 1881, he migrated to Kentucky where he took up his duties in the chair of Natural Science in the old Kentucky University, a position that he held for many years. He taught Chemistry, Zoology, Botany, Geology and Mineralogy, with perhaps one or two other subjects thrown in for good measure.² Dean Kershner of the school of Religion, Butler University, gives this estimate of Fairhurst under whom he learned much:

Fairhurst was both a theologian and a scientist, and it must have been rather difficult for him to disentangle the two threads in his personality, if he ever felt inclined to undertake such an experiment. In addition to these talents, he had considerable knowledge of law. Teacher, preacher, lawyer, scientist, lecturer, poet and writer of scientific and other kinds of prose, Fairhurst covered more territory than three ordinary people. Notwithstanding the wide range of his activities, the pro-

fessor did everything well that he undertook, especially when one considers the little time which he had at his disposal in order to prepare for his numerous duties. He was really a capable man and a good teacher.³

As we have already pointed out, Fairhurst had an intense dislike for the Darwinian hypothesis, commonly called "Evolution". This dislike had been planted in his studies in Science at Harvard and was cultivated by his own study of the theory and its implications. In his early years at Lexington he became notorious throughout the states as the greatest anti-evolutionist of his time.⁴ In fact, his work, *Organic Evolution Considered* (published by the Standard Publishing Company in 1897) was one of the first books devoted to a criticism of the theory of organic evolution.⁵ "In this first volume, written largely for scientists and students of evolution, he endeavored to give a general statement of the claims of evolution as applied to the origin of organic forms, and then offer objections which went far toward invalidating those claims."⁶

In 1919 his second book on Evolution was published by the Standard Publishing Company. It was entitled, *Theistic Evolution* and was designed for popular reading. In it he emphasized certain points which he thought ministers and teachers ought to consider seriously. He maintained that Theistic Evolution was just as detrimental to Biblical authority as was Atheistic Evolution and pointed out the need of eliminating the teaching of evolution from the primary and secondary

²Idem.

³Idem

⁴Ibid., April 11, 1942

⁵His daughter is correct in designating him as the "pioneer who blazed the way" in the field of Apologetics! Preface of *Atheism in Our Universities* (Standard, 1923)

⁶Ibid., p. 12

schools (by law, if necessary) on "account of the immaturity of the pupils and the incompetence generally of the teachers of such schools to properly present, explain or teach the subject."⁷

For many years prior to his death he lectured in various cities and different churches and colleges on the subject of "Science and Religion" Fairhurst was a devout Christian and believed that Evolution was "primarily a revival of non-Christian and even non-Theistic attitudes which would inevitably destroy, if unchecked, all positive religion."⁸ He felt so intensely about this subject that he bent every effort to check it as much as possible so it would not sweep away the college youth of his generation from the Church and into Agnosticism.

His last major work was published posthumously in 1923. It was entitled, "Atheism in Our Universities". It ran in serial form in the *Christian Standard* in the winter of 1922. Afterward his daughter, Mary Fairhurst Baughn, polished up the manuscript and made some minor correction and it was published in book form.⁹ The design of this book is seen very easily be a perusal of the Table of Contents. The first five chapters deal

with "Law", "Evolution A Fashion", "Design in Nature", "Spontaneous Generation and "Failures of Evolution". The rest of the book is devoted to a survey of questionnaires sent to some leading educators and the answers that these men gave. He concluded that "*This theory is rooted and grounded in many of our higher institutions of learning and is taught by men who are protected under the plea of 'academic liberty', and who are often being paid for their work out of the public treasury. This so-called scientific method is wrecking the Christian Faith and destroying the usefulness of multitudes of young men and women.*"¹⁰ Again, "*Is it not time for Elijah to come calling down fire from heaven and bringing his sword to slay? The Christ has said: 'Every plant, which my heavenly Father hath not planted, shall be rooted up!*"

On May 24, 1921 Alfred Fairhurst passed peacefully from this life. God had called his warrior — A prince of apologues — home!

⁷Ibid., p. 43

⁸Kershner: op. cit., April 11, 1942

⁹Fairhurst. op. cit., pp. 13, 14

¹⁰Ibid., p. 200

TWO EDUCATORS

One of the major emphases of the Restoration Movement was education. In fact, it ranked second only to evangelism in importance. This is evident from at least two facts: (1) Most of the earlier leaders were well educated men (Franklin and Errett excepted, but they were self-educated); and (2) the efforts put forth to establish schools and colleges. Campbell expressed this position of the Movement in these

words: "We indeed, as a people devoted to the Bible cause, and to the Bible alone, for Christian faith and manners, and discipline, have derived much advantage from literature and science, from schools and colleges. Of all people in the world we ought then to be, according to our means, the greatest patrons of schools and colleges."¹

¹"Education", Millennial Harbinger, 1836, p. 377

This being the basic attitude of the early pioneers, it is no wonder that in a few short years colleges were beginning to appear. Bacon College was established at Georgetown, Kentucky in 1836; Bethany in Virginia (now West Virginia) in the fall of 1840. The former was discontinued in 1850 but the latter flourished and became the "mother of colleges." In the years following these two educational ventures, many schools appeared among which Kentucky University (Transylvania) and Northwest Christian University (now Butler University) are important.

With these paragraphs as a background, we begin a study of two important educators of the Restoration Movement — Robert Milligan and Ashley S. Johnson. The reason we have chosen these rather than others² is because of their unique place in two fields of ministerial education. Milligan organized "The College of The Bible" in connection with Kentucky University, which was the precursor of two important trends of education in the Restoration Movement; and Johnson was the first to vision a four-year undergraduate course with major emphasis upon the Bible and Bible-related subjects. Heretofore schools were based upon the Bible but offered in the main, secular courses. This is seen in A. Campbell's description of Bethany College as a "literary and scientific institution, founded upon the Bible as the basis of all true science and learning".³

I. Robert Milligan

Robert Milligan was "predominantly an educator, and as an educator, always was best known."⁴ He was born in the county of Tyrone, Ireland, July 25, 1814.

In 1818 he migrated with his parents to America where they settled in Trumbull county, Ohio. In 1831 he entered Zelienople Academy in Beaver County, Pennsylvania, and in 1833 he entered the Classical Academy at Jamestown, Pennsylvania which was then under the leadership of John Gamble, a distinguished graduate of the University of Edinburgh. Here he completed a strenuous course of Latin, Greek, English Literature and Mathematics.

In 1835 Milligan became a member of his father's denomination, the Associate Reformed Presbyterian Church. His father had been a ruling elder in this

church and it was natural for Robert to follow in his father's footsteps. As a member of this religious body he was greatly esteemed for his piety and faithfulness.

In 1837 Milligan opened a classical school at Flat Rock, Bourbon County, Kentucky. While engaged in this effort some of his students were in the habit of asking him for the exact meaning of various passages in the Greek Testament. Thus, he was made to realize the importance of the interpretation of the oracles of God. Therefore, "he was resolved to divest himself of all the bias and prejudice of his previous education, and to know the will of God as it is revealed to us in the original Greek and Hebrew, and to make that will the rule and guide of

²There are many great educators among the pioneers such as E. V. Zollars, C. L. Loos, J. W. McGarvey, A. Campbell, R. Richardson, I. B. Grubbs, David Lipscomb and many others.

³"Bethany College", *Millennial Harbinger*, 1850, p. 291

⁴West: *The Search For The Ancient Order*, Vol. 1, p. 274

his life. He accordingly re-examined the whole grounds of his religious faith, and the result was, that, in March, 1838, he was immersed by Elder John Irvine, of the Church at Cane Ridge, Bourbon County, Kentucky.”⁵

In 1839, Milligan entered Washington College in Pennsylvania and by 1843 he had earned both the Bachelor of Arts and Master of Arts degrees. He also taught in this college during the last two years in college and remained nine and one-half years after graduation, teaching in the department of Classics, English Literature, Chemistry and Natural History. In 1852 he resigned from Washington College and moved to Bloomington, Indiana where he taught Mathematics in the State University for two years. In 1854, he accepted the Chair of Mathematics in Bethany College where he remained for five years. During this time he was ordained an Elder in the Bethany Church and became co-editor of the *Millennial Harbinger*.

In 1859, Robert Milligan accepted the Presidency of Kentucky University at Harrodsburg. In this position he labored for some seven years “managing the University with such prudence that it was not suspended a single day, at a time when almost all other institutions of learning in the State were closed, on account of the Civil War.”⁶

In 1864 the main building of Kentucky University burned and the board of trustees decided to move to Lexington, taking over the property of old Transylvania University⁷ rather than to rebuild at Harrodsburg. So, in the fall of 1865, the University of Kentucky opened its doors at Lexington. When the University moved, Milligan requested to be

relieved as president and confined his labors to the College of The Bible, of which he became Presiding Officer (Dean) and Professor of Sacred Literature. The College of the Bible opened at Lexington with 37 students and two professors. Milligan and John W. McGarvey, who in 1862, had become minister of the Main Street Church in Lexington, Here Milligan labored until his death in 1874.

Milligan is quite noted for his literary efforts. Not only did he write frequently for the periodicals of the Movement but he also had three important works published. In 1867 R. W. Carrol and Co. published his work, *Reason and Revelation*. Its purpose was to give “proper views concerning the origin, character, and intpretation of the Word of God.”⁸ In 1869 Milligan’s most famous work, *The Scheme of Redemption*, was published. It, perhaps, is the best and greatest example of systematic theology among the works of the Restoration Movement. In 1870 or 1871 his *Commentary on Hebrews* was written and published. All three of these are first-class efforts revealing the ability of Milligan as a teacher and Bible scholar.

With reference to Milligan as an educator we shall limit ourselves to three points of discussion: (1) His versatility as a teacher (2) His sagacity and pru-

⁵Moore (ed): *Living Pulpit of The Christian Church*, p. 369

⁶Moore: *Ibid*, p. 370

⁷In June, 1860, the trustees of Transylvania University in Lexington had made a proposition to turn over their property to Kentucky University if it would move there. Besides the citizens offered thirty thousand dollars. At the time the trustees (of K.U.) had turned down the offer, in 1864 when the offer again was made, it was readily accepted.” West: *op cit*, p. 276

⁸Moore: *op. cit.*, p 370

dence as an administrator; and (3) His relationship with the College of the Bible.

As a teacher Milligan was quite versatile. He taught nearly every branch of the college curriculum. A partial list includes Classics, English Literature, Mental and Moral Science, Mathematics, Chemistry, Natural History, Astronomy, Sacred History and Sacred Literature. When one realizes the immense amount of energy that he must have expended to prepare for all these courses, one can realize why his physical constitution was impaired during his later life. There was, perhaps, no other teacher of the Restoration Movement who was as versatile as Milligan.

As an administrator Milligan was equally as capable. He had conducted his own academy in Bourbon County, giving it up only to attain a higher education at Washington College. After becoming President of Kentucky University we see very forcefully, his administrative ability. At a time when the War Between The States was dividing religious denominations, setting families against each other and closing the doors of many educational institutions, Milligan was able to keep Kentucky University (in one of the notorious border states) in constant operation. This is remarkable and witnesses to the man's genius as an educator versatile enough to be a good administrator.

In Robert Milligan's "College of The Bible" idea we have something unique as far as educational procedure of his day was concerned. Bethany College had, as its basis, the Bible, and several Bible courses were taught; but it (nor any other school for that matter) had nothing like the College of the Bible created by Milligan. F. D. Kershner says: "Robert

Milligan created something at this point which was of outstanding importance for the whole future of the Disciples."⁹ Not only that, but it was the "first college of the Bible ever to be organized in the history of the world."¹⁰ This idea, which became a concrete reality in Lexington, struck fire! Drake University began a College of The Bible in the early eighties; Oklahoma Christian University (Now Phillips University), from its inception, had a College of The Bible under the leadership of President E. V. Zollars and Dean Frank H. Marshall. Later Texas Christian University and Butler University followed this pattern. To a great extent the College of the Bible at Lexington was also the precursor of the Bible College and Institute movement which was later to arise; as the Milligan idea set forth the possibility and practicability of a program of study wherein the major emphasis is given to the Bible and Bible-related subjects.

Robert Milligan was a great educator! His name and work have almost been forgotten¹¹; but the lives that he influenced and the educational trend that he began stand forth as witnesses of his greatness!

Concluded Next Issue

⁹"The Development of Ministerial Training Among the Disciples of Christ", *Shane Quarterly*, Vol. 4, No. 3 (July, 1943) p. 140

¹⁰Kershner: *Ibid.*, p. 141

¹¹W. E. Garrison and A. T. DeGroot in their history of the Disciples, find a place for Milligan in only four slight references!

BOOK REVIEW *ON PROVING GOD*

By Roger Hazelton

This book is a new type of Apologetic in which the proposition is stated in the following words: "My deep conviction is that Christians must learn to speak persuasively and winningly about the God

in whom we put our final trust. And we must speak not only among ourselves, for our own edification, but also to those many folk who in our time doubt, deny or even defy God." Foreword, pp. 11,12) In the first chapter, entitled "The Demand for Proof", Hazelton shows how a skeptical world demands that the Christian substantiate his belief in God. He defines proof as the "process of adducing evidence and argument for the sake of substantiating a belief" (p. 64).

In the second chapter ("The Possibility of Proof") he maintains that "God's existence can be logically supported and evidentially justified" and that the proof of God is an "extension and implication of man's faith in Him, rather than as an unwarranted substitute for faith or as the giving of bad reasons for what is actually a most unreasonable position" (p. 49). In Chapter III and Chapter IV (The Burden of Proof) he gives these terms to the kinds of proofs to be used: demonstration, argument and invitation. These are defined and applied to the various types of individuals and types with whom we enter into conversation. (The discussion on God-defiance as seen in Communism is very fine, especially the Christian alternative suggested). In Chapter V ("The Heart of Proof")

Hazelton suggests that the heart of proof is the "time of invitation". He says: "This time of invitation is that to which all argument and demonstration are meant to lead. It is the very heart of proving God. In the last analysis no one can prove God to another; he can only make it possible for the other to prove to himself" (p. 137). In my opinion this is the best chapter in the book and certainly the most significant one. Here the climax is reached in the conversation between the believer and the unbeliever. It is here that the ontological argument is employed with great force. In the final chapter ("The Worth of Proof") Hazelton answers the question, What value does proof possess for faith? In answer to this question, we find the answer: Proof is faith-clarifying, faith-confirming and faith-completing. The demand for proof affords an occasion "for Christian self-analysis" (p. 166); it confirms our faith; it teaches us that "Faith is a pilgrimage" and therefore proof helps us complete this spiritual journey.

The style of this book is refreshing; the thought pattern is understandable. *On Proving God* proves that it is possible to speak to the educated man in language that does not have to be laboriously studied and pondered to understand.

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In succeeding issues we plan to have contributions from EDWIN HAYDEN, C. H. PHILLIPS, HOWARD HAYES, WILLIAM ROBINSON, T. K. NAKARAI, J. B. CARR, and other notable thinkers of Contemporary Restorationism.

